



POLICY OF "CULTURAL REVOLUTION" IN UZBEKISTAN AND METHODS OF ITS IMPLEMENTATION

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ABSTRACT

The article examines the implementation of the Soviet policy of the "cultural revolution" in Uzbekistan, its essence and ideological foundations, as well as the measures of the Soviet government to Sovietize the national culture. The article highlights the positive and negative consequences of the introduction of the Soviet cultural policy on the spiritual and cultural life of the people.

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1. Introduction

Having embarked on the path of deep transformations, sovereign Uzbekistan has put forward the priority task of achieving high spirituality and forming a spiritually healthy society as the basis of its strategy of distinctive national development. An objective study of the national history, in particular the peculiarities of the spiritual and cultural life of the people at different stages of its history, plays an important role in the implementation of a large-scale program of spiritual and moral renewal and cultural development of Uzbekistan. For the culture of a people is a dynamically developing process, the content and specifics of which are determined by the historical conditions of its era. Continuity in the cultural and historical process is one of the most important prerequisites for social progress, a necessary condition for the progressive development of society, and a methodological basis for the development of culture. In this regard, it is of great interest to study the essence and practice of the Soviet policy of the "cultural revolution" in Uzbekistan, aimed at politicizing the spiritual life of the Uzbek people and destroying their centuries-old spiritual heritage. As the first President of Uzbekistan I. Karimov rightly emphasized on this occasion: "In the past and now, any force that decided to enslave another state has always pursued a policy against it aimed at destroying the spiritual, cultural and historical heritage of this people." [1]

2. Review of literature

In the 20-30s, radical changes took place in the socio-political, economic and spiritual spheres in line with the socialist reconstruction and the introduction of the Soviet model of cultural development. Nevertheless, during this period, certain positive changes took place in the cultural life of the peoples of Uzbekistan, largely due to the efforts of representatives

of the national intelligentsia. In particular, it was during this period that the complex process of transition of the Muslim population from traditional customs to secular culture was marked.

In Lenin's plan for building socialism, implemented by the Bolsheviks, the well-known triad of industrialization, collectivization, and the cultural revolution, the latter was given a special place. The author of socialist culture saw it as a tool for the formation of a "Communist" type of personality. The conceptual principles of the Bolshevik "cultural policy" were: Communist idealism, class and party identity, nationality in the Bolshevik sense, socialist internationalism, militant atheism. However, in practical politics, priority was given to absolutized partisanship and classism, as the basis for the ideological subordination of the indigenous population of the new Communist metropolis. In addition, the chauvinistic myth that the indigenous population is "culturally backward", completely illiterate, and needs the help of "more economically and culturally developed Nations" was persistently instilled in relation to the indigenous population, despite its rich cultural and spiritual heritage. "We will try to provide these backward and oppressed peoples, more than we do, with "disinterested cultural assistance," [2]" Lenin wrote. From the first days of the post-October period, the "unselfish help" of the new government was aimed at separating morality, literature, and art from the fruitful national soil, and at forcibly planting samples of "proletarian culture" and Communist ideology that were alien to the national mentality.

Lenin's program of "cultural construction" contained certain externally attractive provisions for the "common people": the requirement of free and compulsory education, the need for a sharp increase in the level of literacy of "workers", etc.

3. Main part

The constituent components of the "cultural revolution", which determined its content and meaning in 20-30 years were: the establishment of the socialist system of education, "re-education" of old and the formation of a new, "socialist" intelligentsia, the creation of "socialist" literature and art, the formation of new morals and attitudes, adoption of the domination of the Communist ideology.

The true purpose of its implementation is not in doubt, namely, the formation of a new person loyal to the Soviet government and the Communist party. The actual results of its implementation are ambiguous and contradictory. On the one hand, it's hard to argue against some positive results: the elimination of illiteracy, creation of a wide network of schools, higher and secondary special educational institutions, construction of theatres, clubs, cinemas, publishing in mass-circulation of different kinds of literature, the formation of the intelligentsia, etc. On the other hand, the methods by which they were achieved led to irreparable intellectual losses.

The initial step in the implementation of Lenin's idea of the "cultural revolution" was the creation of the Soviet education system, which replaced the previous forms. The Bolshevik-Soviet authorities, through a variety of measures - from administrative and repressive to economic-blocked all the possibilities of alternative educational institutions. It is known that in the late XIX-early XX centuries. the educational activities of the jadids to reform education and create new-fashioned schools were based on national traditions. However, this did not fit into the framework of the Soviet ideological guidelines for educating the younger generation in the spirit of Communist ideals. The policy of establishing the monopoly of the Soviet education system resulted in the elimination of the confessional model of school education by the end of the 1920s. By the beginning of 1940, there were 4,838 secondary schools in Uzbekistan, of course only of the Soviet type, with 1,263,000 students. student. The vices of the Soviet education system, its excessive ideologization, and the forcible strangulation of the traditional Muslim school caused a certain degree of alienation of the broad masses of the people from the alien "socialist school". This was regarded "in its own way" by the Bolshevik leadership. In the article "about work at school", published in the newspaper "Pravda Vostoka" (January 6, 1938), it was noted: "All former" people's Commissars " turned out to be the worst enemies of the people. The same bandits clogged the devices of many city and district SCHOOLS and schools, " the enemies of the people brought great harm. As a result of their sabotage work, universal compulsory education of school-age children has not yet been fully implemented... Enemies of the people prevented Uzbek children from completing incomplete secondary and secondary schools. This is why only 11% of children of local nationalities are enrolled in grades 8-10...As a

result of the destructive attitude to teacher training, schools in Uzbekistan lack 2,176 teachers." Thus, the costs of the system were written off to the enemies and justified the regime of repression.

At the same time, the established Soviet school system, together with the course of "resolute elimination of illiteracy", despite certain positive quantitative indicators, by the beginning of the 40s led to the expected result of the complete overcoming of illiteracy. In 1939, according to official data, the total literacy rate in Uzbekistan reached 78.7%. [3]

Creating a coherent educational system from primary to higher education with clearly defined tasks for each of its subsystems is an absolute success of the Soviet school. However, the time has shown that the excessively politicized, ideologized, unified education system that developed during the cultural revolution, which made it possible to solve basic issues of primary and secondary education, has not justified itself in General. This system did not allow, and could not allow, the development of individual abilities of students, constrained initiative, innovation and creativity, and did not take into account national characteristics. The only model of the Soviet school brought to its logical conclusion nevertheless met the fundamental criteria of the totalitarian system. Unified ideas, dogmas through unified curricula, programs, textbooks, methods, and authoritarian pedagogy through administration and bureaucratic control contributed to the formation of a "socialist" personality-a unified human cog devoted to the Soviet regime.

4. Conclusion

The extreme ideologization of the educational process was combined with a great-power course to strengthen Russification tendencies. The practice of compulsory introduction of Russian language learning in national schools and other educational institutions, coupled with a two-time change of the alphabet (in 1929, the replacement of the Uzbek script based on Arabic graphics with Latin, and in 1940 with Cyrillic), led to the relegation of the Uzbek language to the secondary level. Moreover, the Russification of the educational process in higher education institutions hindered the growth of students of indigenous nationalities in them. For example, in 1939. the percentage of Uzbeks in Uzsu was 46%, in SAGU-30%, in 3-day state pedagogical institutes-53%, in 6 evening pedagogical institutes-48%. [4] the education System was focused mainly on extensive approaches to the fulfilment of its social task and on blocking the development of independent thinking and national consciousness, on the formation of a type of personality alienated from historical national roots and age-old national culture, unquestioningly devoted to the totalitarian-Imperial system.

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